



28

28 Phrases of Kufr (Unbelief)

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Dawat-e-Islami

28 کلماتِ کُفر

28 Kalimāt-e-Kufr

28 Phrases of KUFR (UNBELIEF)

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُ الْعَالِيَةُ in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake(s) in the translation or composing, please inform the Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah (عَزَّ وَجَلَّ)! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabi ﷺ once before and after the Du'ā.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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28 Phrases of KUFR (UNBELIEF)

No matter how lazy Satan makes you, do read this booklet from beginning to end for the protection of your Īmān (faith).

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘O people! Without doubt, the one to attain salvation instantly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Ṣalāt abundantly upon me in the world.’ (*Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb*, vol. 5, pp. 277, Ḥadīṣ 8175)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sometimes, in situations of poverty, illness, worries or bereavement, due to shock or high emotions, تَعُوذُ بِاللَّهِ some people even utter words of Kufr.

To object to Allah عَزَّوَجَلَّ, to believe or say that He عَزَّوَجَلَّ is cruel, needy, dependant, or helpless; all these are clear Kufr. Remember, without any Shar'ī compulsion and whilst fully conscious and aware, the one who utters a word of clear Kufr, the one who despite understanding the meaning agrees to it, in fact, even the one who nods his head in agreement, will become an unbeliever; his Nikah (marriage) will become invalid, his Bay'ah (spiritual bond) will finish, and all of his lifelong virtuous deeds will be destroyed. If he had performed Hajj, it will become invalid, and having renewed his Īmān (i.e. after becoming a Muslim once again), if he possesses the means to do Hajj (i.e. if the conditions are met), then to perform Hajj again will be Farḍ for him.

Examples of words of Kufr uttered at the time of difficulties

1. **To say as an objection:** *‘That person can do whatever he wants with people; he has been given full freedom from Allah.’*
2. **To say the following as an objection:** *‘If we ever commit anything even little to so-and-so, Allah seizes us immediately.’*
3. **‘Allah has always supported my enemies.’**
4. **‘We have always left everything up to Allah but nothing ever happens.’**
5. **‘Until today, Allah has not made my destiny good in the least.’**
6. **‘Perhaps Allah has nothing for me in His treasury, my worldly desires were never fulfilled, none of my supplication (Du’a) was accepted in the whole life,**

whomsoever I loved went far, all my dreams have been shattered, all my wishes have been crushed, now you tell me, how can I have faith in Allah?’

7. ‘He is getting on my nerves, but the strange thing is that Allah is also with such people.’
8. When struck with calamities, whoever said, ‘*O Allah! You have taken all my wealth; You have taken this and that; what will You do now? Or, now what do You want? Or now what is left?*’ – this statement is Kufr.
9. Whoever says, ‘*If, despite my illness and the hardship of my son, Allah torments me then He has oppressed me,*’ has uttered Kufr. (*Al-Baḥr-ur-Rāiq*, vol. 5, pp. 209)
10. ‘Allah has always supported bad people.’
11. ‘Allah has given the helpless people even more worries.’

Examples of words of Kufr uttered due to poverty

12. Whoever says, ‘O Allah! Give me sustenance and don’t oppress me by putting me into poverty,’ has uttered Kufr. (*Fatāwā Qāḍī Khān, vol. 3, pp. 467*)
13. In order to settle debt and reduce poverty, or to accumulate wealth, when seeking employment with unbelievers, when filling out a visa form, or on an application form to avoid paying certain fees, some people write, or have someone else write for them, that they are an individual of the Christian, Jewish, Qāḍiyānī or any other unbelieving or apostate community; the ruling of Kufr applies to such people.
14. When asking someone for financial help, the one who says or writes that ‘if you don’t help me I will become Qāḍiyānī or Christian’, will immediately become an unbeliever. Even if someone says ‘after 100 years, I will become an unbeliever’, he will become an unbeliever straight away.

15. If someone advises another person to become an unbeliever, then whether or not that person becomes unbeliever, the ruling of Kufr applies to the one who gave such advice. Furthermore, if someone uttered Kufr, then the ruling of Kufr will also apply to the one who is pleased with that Kufr, because being pleased with Kufr is also Kufr.
16. ‘If Allah had really existed, He would have helped the poor and supported those in debt.’

Examples of Kufr in the form of objections

17. ‘When Allah has not given me anything in this world, I don’t know why He has created me then!’ This statement is Kufr. (*Minah-ur-Raud*, pp. 521)
18. If a destitute looks at his destitution and says, ‘O Allah, so-and-so is Your servant too, You have given him so many blessings, and on the other hand, it is me; I am also Your servant, but You made me

suffer so much pain and difficulty. So, what kind of justice is this? (*‘Ālamgīrī, vol. 2, pp. 262*)

19. It is said: *‘Allah is with those who are patient; I say that all this is nonsense.’*
20. ‘The people whom I love always face the problems, but those who are my enemies, Allah makes them prosper.’
21. ‘The unbelievers and the wealthy enjoy luxuries, and the poor and the needy face calamities. The entire system of Allah’s house is unfair.’
22. If someone objects to Allah due to illness, unemployment, poverty, or any other misfortune by saying *‘O my Rab! Even though I have not committed any sins, why do You oppress me,’* he is an unbeliever.

Examples of Kufr uttered on occasions of death

23. Someone died, and upon this someone else said, *'Allah should not have done this.'*
24. Someone's son died and he said, *'Allah must have needed him.'* This statement is Kufr, because the one saying it is implying that Allah عَزَّوَجَلَّ is needy. *(Fatāwā Bazāziyah ma' 'Ālamgīrī, vol. 6, pp. 349)*
25. Upon the death of some person, it is commonly said, *'I wonder what Allah needed him for that He called him so soon,'* or people say, *'Allah also needs pious people, therefore He makes them die early.'* (Upon hearing this, people usually show approval, or they nod their head in agreement despite understanding the meaning of these phrases; the ruling of Kufr applies to them all.)
26. Upon the death of some person, it is said, *'O Allah! Did You not even feel pity for his young children?'*

27. Upon the death of some young person, it is said, *‘O Allah! At least You should have had mercy on his youth age. If You had to take someone, You should have taken such-and-such old man or old woman?’*
28. ‘O Allah! What did You need him for that You called him back so early?’



Method of Tajdīd-ul-Īmān (i.e. becoming Muslim again)

Repentance from Kufr will only be acceptable when the individual considers that Kufr to be Kufr, and feels hatred and displeasure for that Kufr in his heart. The Kufr that was committed should also be mentioned in repentance. For example, if someone wrote on a visa form that he is a Christian, he should say the following,

‘O Allah **عَزَّوَجَلَّ**! I repent of the Kufr of declaring myself as a Christian on the visa form.’ After repenting, recite:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)

(There is none worthy of worship but Allah **عَزَّوَجَلَّ**;
Muhammad **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is the Prophet of Allah **عَزَّوَجَلَّ**.)

In this way, not only the repentance from that particular Kufr will be done but Tajdīd-ul-Īmān (i.e. the act of becoming a Muslim again) will also be done.

حَعَاذَ اللَّهُ عَزَّوَجَلَّ, if someone has uttered several words of Kufr and he doesn't remember what things he has said, he should say the following, ‘O Allah **عَزَّوَجَلَّ**! Whichever words of Kufr I have uttered, I repent from them all,’ and then recite the Kalimah. (In the case of knowing the translation of the Kalimah, there is no need to mention the translation by tongue.)

If someone doesn't know whether what he has uttered was Kufr or not, but he still wants to repent as a caution then he should say the following, 'O Allah **عَزَّوَجَلَّ**! *If I have ever committed any Kufr, then I repent of it.*' After saying this, he should recite Kalimah. (Everyday, in fact from time to time, everyone should keep repenting as a caution.)

Method of Tajdīd-un-Nikah

The meaning of 'Tajdīd-un-Nikah' is 'to perform a new Nikah (marriage) with a new Maḥr (monetary dowry)'. It is not necessary to gather people together for this. Nikah is the name of Ījāb (offer) and Qabūl (acceptance) in a contract of marriage. At the time of the Nikah, at least 2 Muslim men or 1 Muslim man and 2 Muslim women must be present as witnesses. The sermon (Khuṭbah) of Nikah is not compulsory for the marriage; rather it is Mustahab (recommended). If someone does

not remember this sermon then Sūrah Al-Fātiḥah should be recited after reciting the following:

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

It is Wājib (necessary) to give at least 10 dirhams, i.e. 2 Tolaḥ and 7½ Māshaḥ of silver (equivalent to 30.618g of silver), or a sum of money equivalent to this as dowry. For example, you have made the intention of paying 786 PKR as debt of dowry (however, when setting the amount of dowry one must ensure that the value of the above-mentioned amount of silver is not greater than 786 PKR) then, in presence of the witnesses as mentioned above, you will carry out 'Ījāb', i.e. you will say to the woman, '*I performed Nikah with you in exchange of the dowry of 786 PKR.*' The woman should then say, '*I have accepted,*' Nikah has established. (It is not necessary for Ījāb and Qabūl to be carried out 3 times, but if this is done thrice it is even better.)

It is also permissible for the woman to recite the Khuṭbah or Sūrah Al-Fātiḥah and then carry out ‘Ījāb’, to which the man would reply, ‘*I have accepted*,’ and the Nikah would establish. After the Nikah, if the woman wants to, she can waive the dowry, but the man should not ask the woman for same without a Shar’ī need.

Madanī pearl

In those cases in which Nikah gets invalid, for example due to uttering ‘Ṣarīḥ’ (i.e. categorical) Kufr and therefore becoming an apostate, then the dowry is Wājib in Tajdīd-un-Nikah. However, it is not required in precautionary Tajdīd-un-Nikah.

Caution

If someone did Nikah after becoming an apostate, but before repenting and performing Tajdīd-ul-Īmān, then that Nikah is invalid.

Method of Nikah Fuḍūlī

This is when someone carries out Ījāb with the man on behalf of the woman in the presence of the witnesses mentioned earlier, even if she herself is not even aware, by saying, for example, *“I am performing the Nikah of ‘so-and-so’ daughter of ‘so-and-so’ son of ‘so-and-so’ with you in exchange of the dowry (as debt) of 786 PKR,”* and then the man says, *‘I have accepted’*; the Nikah Fuḍūlī has now taken place. Then the woman is notified, or the groom himself informs her and she accepts; now the Nikah has taken place. The man can also carry out Ījāb. Nikah Fuḍūlī is permissible in Ḥanafī doctrine but it is Khilāf-ul-Awlā (not preferable), and according to the Shāfi’īs, Mālikīs and Ḥanbalīs doctrines it is invalid.

Glimpses into the torments of hellfire

Someone who has committed Kufr **مَعَادَ اللَّهِ عَزَّوَجَلَّ** should immediately repent, instead of getting caught up in

arguments. **مَعَادَ اللَّهِ عَزَّوَجَلَّ**, whoever dies on Kufr will remain in the hellfire forever and ever, even if he has apparently been a pious worshipper, one who offers Ṣalāh of Tahajjud, and is a devout individual in the world.

By Allah **عَزَّوَجَلَّ**! No one can bear the punishment of the hellfire. The angels will beat those who die a death of Kufr with such heavy iron hammers that if one such hammer was to be placed on the earth, all humans and all jinns would not be able to lift it up jointly. There will be scorpions equal to the size of the neck of a Bukhti camel (a type of camel which is larger than all other camels) and Allah **عَزَّوَجَلَّ** knows how big the snakes will be, which if bite someone, the irritation, the pain, and the discomfort caused by that bite will last for 40 years. Hot water will be poured over the head. The pus oozing from the bodies of the people of the hellfire will be made to drink. Thorny cactuses will be given to them to eat, which will be such that if one drop (from it) comes

into this world then from its burning and foul smell, the means of living of all of the people of the world would be destroyed. It will get stuck in the throat. They will ask for water to help swallow it but they will only be given boiling water similar to the precipitate of an oil, which, when brought close to the mouth, the skin of the face will melt and fall into it, and will cause the intestines to disintegrate as soon as it reaches the stomach, and these will then excrete towards the feet like soup.

Invocation for safeguarding Īmān (Islamic faith)

بِسْمِ اللَّهِ عَلَى دِينِي بِسْمِ اللَّهِ عَلَى نَفْسِي وَوُلْدِي وَأَهْلِي وَمَالِي ۝

By reading above invocation 3 times in the morning and 3 times in the evening, your religion and Īmān, life, wealth, and children will all remain protected. (From the middle of the night to the glimmering of the

first ray of the sun is called morning, and from the beginning time of Zuḥr until sunset is called evening.)

Note: 28 examples of Kufr have been mentioned briefly in this booklet. To gain further knowledge about countless words of Kufr, study the 692 page book published by Maktaba-tul-Madīnaḥ, entitled ‘*Kufriyaḥ Kalimāt kay bāray mayn Suwāl Jawāb*’.

19-Rabī'-un-Nūr, 1433 A.H.

12th February, 2012



GOOD NEWS

The book ‘*Kufriyaḥ Kalimāt kay bāray mayn Suwāl Jawāb*’ is in the process of translation into English, and إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ soon English version would be available.

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	T/ṭ	ے	Y/y
چ	Ch	ظ	Z/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مَدَّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مَدَّه	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مَدَّه	Ā/ā
ر	R/r	گ	G/g		

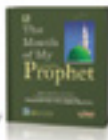
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ اِنَّكَ اَعْلَمُ بِاَهْلِ بَيْتِكَ الْكَرِيْمِيْنَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnahs. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madaniyah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sin and to protect your faith, آمين. آمين.

Every Islamic brother should develop the Madani mindset that 'I must strive to reform myself and people of the entire world, آمين. آمين.'

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, آمين. آمين.



**MAKTABATUL
ADINAH**

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